THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled." BOOK OF MORMON, 2 NEPHI 9: 17.

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"WICKEDNESS NEVER WAS HAPPINESS"*

ELDER RICHARD R. LYMAN
OF THE COUNCIL OF THE TWELVE

MY LIFETIME has been devoted to the study and the teaching of mathematics and engineering. I think I am not regarded as one given to hysteria. I have asked many scientific men to offer a solution for Joseph Smith and the work that he accomplished. I have not found anyone able to give any other explanation than that which we give; that is, that Joseph was directed in his work by divine Providence. One man might be deceived; but can you deceive three or four together?

WRITTEN TESTIMONY OF THE THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record. . . . And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us. . . . And we also testify that we have seen the engravings which are upon the plates. . . . And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon . . . And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things.

THEY WERE NOT DECEIVED

Let us consider that testimony. Is it not remarkable, odd,

*From an address delivered at the fifth session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 9th, 1927.

strange—something new in the world? One man might be mistaken; but can three or four? Here are the Prophet and three witnesses. They say:

"And we declare with words of soberness"—three sane men, mark you—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; And it is marvelous in our eyes"—marvelous to me, marvelous to you, marvelous to all the world for an angel in these days to come down from heaven.

Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things.

In this skeptical age, when the world doubts nearly everything, men might not be satisfied with the testimony of the Prophet himself and these three witnesses; so there are eight more—twelve in all—who bear also the same testimony:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates. . . . which have the appearance of gold.

Does anyone suppose that these witnesses were deceived in that respect? They say the plates had the appearance of gold. People may object: All that glitters is not gold; the witnesses may have been in error. But their testimony is: They have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands. Can eight men be so deceived? Can they come along, one after another, and handle with their hands plates which have the appearance of gold and be deceived as to their reality?

As many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

I want someone who thinks these testimonies are not true to account for them.

Those who were in the Assembly Hall this morning listened to the reading of the sixth chapter of Jacob in silence as profound as I have ever observed in an audience. When you go to your homes, open that book. If you can read the sixth chapter of Jacob as it was read this morning, and can be impressed as was that audience, I believe that a light of heaven will shine into your souls, and bring to you the conviction, which we call a testimony, that it is scripture.

I shall read from Helaman, 13th chapter, 29th verse, a few words spoken by Samuel, the Lamanite prophet, as he stood upon the walls of the city of Zarahemla:

"O ye wicked and ye perverse generation. . . . how long will ye choose darkness rather than light?" Does not that sound like scripture—like the Gospel of Jesus Christ? It seems to me that generation after generation, as Samuel explains, of the human family will "choose darkness rather than light."

CYCLES OF HISTORY

Nations go around in a cycle. Out of poverty comes religion; out of religion come character, honour, industry and dependability; the result is faith. Then come success, prosperity, riches—all the bright lights; but with these, temptation and that darkness spoken of by this prophet arise. Sin, iniquity and wickedness follow this darkness, and thus again the causes of poverty return. Within a few generations we begin with poverty, rise into riches and success, then go back to poverty. Speaking to the people of Zarahemla, Samuel said:

> And in the days of your poverty ye shall cry unto the Lord. . . . O Lord, canst thou not turn away thine anger from us?
>
> But behold, your days of probation are past; ye have procrastinated the day of your salvation. . . . ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity.

And does not the world, at this minute, seem to be seeking for happiness in doing iniquity? It is character; it is honesty; it is integrity, sincerity, dependability, that will bring stable success. This Church is struggling to bring up a generation of people having these qualities. The Relief Society Conference, just adjourned, was struggling to learn what to do before and after children are born, to make them young men and young women with the qualities of Abraham Lincoln, upon whose life and character no limelight has yet been turned that is strong enough to find a flaw.

SELF-SUFFICIENCY

In a proclamation, March 30th, 1863, Lincoln said:

> We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to

humble ourselves before the offended Power, and to confess our national sins, and to pray for clemency and forgiveness.

Can doing iniqnity bring happiness? Iniquity is the absence of character, honesty, integrity, virtue, sincerity, genuineness and dependability. It is the want of rectitude and uprightness; it is injustice, unrighteousness and wickedness. Some of its fundamentals are drunkenness, immorality, gambling, crookedness. When I speak against these, I am teaching not only the doctrine of my own Church, but that of every church, of every philosopher. Educators agree that these vices will bring ruin not only to individuals, but to nations and peoples.

PROHIBITION AND PROSPERITY

I shall here refer to only one of these types of evil—the use of intoxicating liquor. The United States is enjoying unprecedented prosperity. The savings of the country in 1926 were five times those of 1914. In that year the savings amounted to but $6.71 per capita, while in 1926 they were $33.00 per capita—an increase of 390 per cent.

Many attribute this unprecedented prosperity to prohibition. The late Wayne B. Wheeler has said that since the war we have had hundreds of thousands fewer arrests and jail commitments per annum for drunkenness; that our drink-caused poverty has decreased 74 per cent., and that we have reached the lowest rate of pauperism that has been known in the United States.

John G. Cooper of the Brotherhood of Locomotive Engineers says that prohibition is making a capitalist out of the worker; that when the saloon closed, the "Poor Man's Club" vanished, that it is being replaced by comfortable homes. He adds that labour is getting greater satisfaction out of an automobile and a decent home than it ever did out of the corner saloon.

No less an authority than Herbert Hoover says that our prosperity is due to the elimination of industrial waste and to the advent of prohibition. When prohibition was adopted we had in the United States 507 distilleries, which produced annually 288,000,000 gallons of distilled spirits; 130,000,000 of these were made into whiskey. We were maintaining 1,300 breweries, which made annually two billion gallons of beer. There was a saloon in nearly every business block of our larger cities.

BY-PRODUCTS OF PROSPERITY

To-day, anyone who buys, gives, drinks, sells, or has in his possession intoxicating liquor, is doing so contrary to the provisions of the Constitution and contrary to both Federal and State laws.

The National Economic League, which is composed of leading and influential men from all the States of our Union, has concluded that the greatest problem confronting our country to-day

is "lawlessness and disrespect for law", due, they believe, first to indifferent public sentiment on prohibition, and secondly, to lax enforcement of the law.

Hoover says it is time for all good citizens to give attention to the following by-products of our prosperity: One, weakening of moral fiber; two, loosening of family and home ties; three, youthful criminality; four, easy breaking of the law by adults.

We need in official positions more men like John Wanamaker. To the end of his days, this man, perhaps the world's greatest merchant, regarded as one of his most valuable possessions a notebook in which were recorded the names of those with whom he had taken the temperance pledge.

When Postmaster General, he passed through the gay life of the Nation's capital without partaking of wine and without serving it upon his table. This unusual conduct brought censure and ridicule; but this broad-minded citizen passed without flinching through this fire of criticism.

Not infrequently young men were taken into his presence, while millionaires impatient for an audience with him paced his waiting rooms. When wealthy men expressed surprise at his neglect of them, he explained that those who came on spiritual or religious matters had come on the King's business, and that he always attended to the King's business first.

HE WHO DRINKS WILL FAIL

Not many years ago a lawyer would hardly think of standing before a jury without a few "jolts" of liquor behind his belt. It is not long since it was the rule to close a business deal with a drink. But that day has passed. In this age of efficiency no man can trust himself to do business if his mental machinery is impeded by liquor. Competition is so keen that, other things being equal, he who drinks will fail.

TRUTH REGARDING BURIAL PLACE OF THE PROPHET*

PRESS DISPATCHES of the last week or ten days have been carrying under sensational headlines the announcement of the "discovery" of the burial place and the remains of Joseph Smith, the Prophet, and founder of the Church of Jesus Christ of Latter-day Saints, usually called the "Mormon" Church, and of his brother, Hyrum Smith. This came after an "inspired search" on the part of Mr. Fred M. Smith, grandson of the Prophet, and president of an organization called the Reorganized Church of the Latter-day Saints. The St. Louis *Post Dispatch*, in a message from Nauvoo by a staff correspondent of that paper, makes the statement that

*From the *Deseret News*, January 31st, 1928.

"three years ago Mr. Fred M. Smith learned the secret burial place of his grandfather and great uncle", and announces the intention of the erection of a monument over the graves of these noted characters, and also declares that this "discovery" of the burial place of the prophets "sets at rest forever those many rumours we have heard about the spiriting away of these remains." The further statement is made that Joseph Smith III, son of the Prophet, took Mr. Fred M. Smith to Nauvoo, and Fred M. Smith was told by his father, Joseph III, that Joseph Smith the Prophet, and Hyrum Smith, his brother, were buried "under the Spring House on the old Smith homestead." The "Spring House", however, "had fallen into decay and no trace of it remained"; but the father remarked to the son—Mr. Fred Smith—"when the time has come you will find the bodies without any trouble." And, of course, why not? At that time the location of the graves was designated as being where the "Spring House" had stood, so that Mr. Fred M. Smith has known during those three years, at least, the place where the bodies were buried! One wonders why all this mystery about the burial place of the Brothers Smith, the prophets, and why "discovered" after an "inspired search" through "six days", and why the claim of setting "at rest forever those many rumours about the spiriting away of these remains." Or, as another paper has it: "The officials of the Reorganized Church say they have found it necessary to repudiate statements emanating from the Utah branch of the Church that the bodies were in Utah!"

Evidently there is a straining for sensational effect and "inspirational guidance" in the matter of finding the remains of these noted characters, on the part of Mr. Fred M. Smith, that is altogether unwarranted, since their burial place has long been known and there has never been any claim that the bodies have been removed to Utah; and if such rumours have been set afloat they were started by utterly irresponsible parties and without the least likelihood of their being accepted as true, since the burial place of the Prophets Joseph and Hyrum has been continuously known, as printed records will show. And this alleged wonderful "discovery" in no way "refutes any Utah claim" as headlines of the reputed "discovery" in the Quincy *Herald-Whig*, of January 22nd, 1928, allege. This historical account of the burial of the Prophets Joseph and Hyrum is recorded in the *History of Joseph Smith* published by the Church in Utah in instalments in the *Deseret News* as follows:

ACCOUNT OF THE BURIAL OF JOSEPH AND HYRUM SMITH

(The time was Thursday, June 29th, 1844)

At 8 a.m. the room was thrown open for the Saints to view the bodies of their martyred Prophet and Patriarch, and it is estimated that over 10,000 persons visited the remains that day, as there was a perfect living

stream of people entering in at the west door of the Mansion and out of the north door, from 8 a.m. to 5 p.m., at which hour a request was made that the Mansion should be cleared, so that the families could take their farewell look at the remains.

The coffins were then taken out of the boxes into the little bedroom in the northeast corner of the Mansion, and there concealed and the door locked. Bags of sand were then placed in each end of the boxes, which were then nailed up, and a mock funeral took place, the boxes being put into a hearse and driven to the graveyard by William D. Huntington, and there deposited in a grave with the usual ceremonies.

This was done to prevent the enemies of the martyred Prophet and Patriarch getting possession of the bodies, as they had threatened they would do. As the hearse passed the meeting-ground, accompanied by a few men, W. W. Phelps was preaching the funeral sermon.

About midnight the coffins containing the bodies were taken from the Mansion by Dimick B. Huntington, Edward Hunter, William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wasson and Phillip B. Lewis, preceded by James Emmett as guard, with his musket.

They went through the garden, round by the pump, and were conveyed to the Nauvoo House, which was then built to the first joists of the basement, and buried in the basement story.

After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightning, occurred, and obliterated all traces of the fact that the earth had been newly dug.

The bodies remained in the cellar of the Nauvoo House, where they were buried, until the fall, when they were removed by Dimick B. Huntington, William D. Huntington, Jonathan H. Holmes and Gilbert Goldsmith, at Emma's request, to near the Mansion, and buried side by side, and the Bee House then moved and placed over their graves.

The deceased children of Joseph were afterwards removed and interred in the same place. It was found at this time that two of Hyrum's teeth had fallen into the inside of his mouth—supposed to have been done by a ball during the martyrdom, but which was not discovered at the time he was laid out, in consequence of his jaws being tied up.—*History of Joseph Smith.*

The above is from the *Deseret News* of November 25th, 1857, published in Salt Lake City. The same historical statement, verbatim, is found in the *Millennial Star* of August 9th, 1862, which was republishing at the time this *History* from the *Deseret News.*

(*Continued on page 155*)

THERE WAS NOTHING of a temporal or spiritual nature suggested by Joseph Smith in his day, for the action of the Latter-day Saints, that would not have been beneficial for them, if they had, with one heart and mind, performed all he desired them to do.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 8, 1928

EDITORIAL

TO PROPHET AND PATRIARCH

THE ILL-TIMED disturbing of the remains of Joseph Smith, the Prophet of the last dispensation, and of Hyrum Smith, devoted brother of the Prophet, and second Patriarch of the Church of Jesus Christ of Latter-day Saints, has given rise to reflection and comment in which we take part at this time. There is little to be gained by further remarking upon the unceremonious action of the parties who removed the bodies of the brother martyrs from their burial ground of more than fourscore years. The statement issued from the Church Historian's Office and reprinted elsewhere in this issue of the *Millennial Star* well expresses our views on that subject. However, we may with profit briefly comment upon the characters of the brothers and upon their life-works.

They were "murdered in cold blood" by an armed mob incited by and composed of bitter apostates, unholy religionists and disgruntled politicians. The martyrdom occurred in the Carthage jail, State of Illinois, on June 27th, 1844—to the dishonour of the governor who had pledged protection, but who left the prison inadequately guarded. Joseph had previously been arrested more than fifty times on false charges, but had never once been convicted, notwithstanding he was frequently tried by his enemies.

The story of Joseph Smith and the history and progress of the Church through him restored to earth in 1830 under divine guidance and commission are matters of common knowledge; but be it remembered that he was but a lad of fourteen when he was led by the inconsistencies of quibbling sects to call upon the Lord for wisdom; and in response to his earnest prayer the Father and the Son appeared to him, affirmed the apostasy of Christendom, foretold by inspired prophets, and instructed him concerning his life's mission. Be it remembered, also, that at twenty-one he had received from a messenger, sent from the presence of God, a sacred record engraved on golden plates, which he had translated and published by the "gift and power of God" at twenty-four. At about the same time he organized the Church of Jesus Christ of this dispensation after the plan of the Primitive Church, which had been revealed to him, and by virtue of the authority which had been given to him of God. Of deep significance, also, is this: Those who knew him most intimately—father, mother, brothers and sisters—placed loving trust in him, embraced his teachings

whole-heartedly, and accepted him for what he verily was—a prophet of the living God.

Millions of honourable men and women have paid him tribute. His followers loved him well, with his brother, Hyrum. Typical of expressions of praise is the following, taken from the *Millennial Star*, supplementary number, August, 1844, just after the martyrdom:

> If ever we had reason to love any one, we certainly had to love our Prophet and his brother, through whose instrumentality we have received so much in which we rejoice; and now that they are taken from us, we have the unspeakable satisfaction, though our hearts be rent with sorrow, of knowing that our faith and principles were not dependent on our beloved brethren, but were fixed upon God.

Josiah Quincy, a noted historical writer of the nineteenth century, who was personally acquainted with Joseph Smith, in his book, *Figures of the Past*, made the following oft-reprinted comment concerning the Prophet:

> It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants.

The perspective that only time can give has augmented the esteem in which Joseph Smith and his teachings are considered by thinking men. George Wharton James, an American writer, not a member of the Church of Jesus Christ of Latter-day Saints, in his recent book, *Utah, the Land of Blossoming Valleys*, has said this:

> The boy Joseph Smith was but a hundred years ahead of his time. . . . Yet, he being dead yet speaketh. The work he began has never ceased. . . . Who can explain Joseph Smith? What are "revelations from God"? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there were some great reason for it?
>
> Let any one, even a literary genius, *after* forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out "revelations" by the score that internally harmonize one with another, at the same time formulate a system of doctrine for a new church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of church government which has no superior on earth. . . . To deny to such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted for by the reasoning mind, Joseph Smith, the Mormon Prophet, was one of the

wonders of his time. That he is not an enigma to his followers—as he certainly is to his critics—is only another proof of his wonderfulness.

But the opinions of men are secondary. The work through Joseph Smith restored has ever been on the ascendancy. The Book of Mormon has stood the century test; the Doctrine and Covenants and the Pearl of Great Price contain teachings profound and irrefutable; the Church organization has stoutly met every emergency and stands stronger to-day than ever before; more than six hundred thousand men and women now living have within their souls a burning conviction given by the witness of the Spirit that Joseph Smith was a prophet of God through whom was restored the Gospel of Jesus Christ. Every line of thought and action in the world has been altered in less than a century as a result of the teachings of one man who was martyred before he had reached what would ordinarily be termed the prime of life. Rail against these truths as men will, they remain, and will ultimately be universally recognized.

But even so, Joseph Smith did not profess to be giving new truths to the world; he declared himself to be a humble instrument in the hands of the Lord in restoring old truths anew. We claim no more for him than he claimed for himself; but as Latter-day Saints we hold in grateful remembrance the life-work of two of the Lord's noblemen—the Prophet and Patriarch, Joseph and Hyrum Smith.

Richard L. Evans

LIVERPOOL CONFERENCE

The Spring Conference of the Liverpool District was held in the I. L. P. Hall at Blackburn, February 26th. The three general sessions were well attended by members and inquirers from the eight branches of the District. President John A. Widtsoe, Sister Leah D. Widtsoe, and Elders Ralph V. Chisholm, Richard L. Evans and Weston W. Taylor, from Mission headquarters, were present. President Kenneth A. Nielson of the Manchester District, Elder Kendall D. Garff, recently released from presiding over the Ulster District, and President L'Etrenne Andelin, and the ten Traveling Elders of the Liverpool District—Elders William Fred Forsey, Iver L. Larsen, William T. Shipley, Jr., H. Kenneth Brown, Jessco C. Nixon, Zenas W. Bennett, A. Faron Spackman, Stanley W. Layton, Dean R. Merrill and Weston N. Nordgren—were also in attendance.

In the opening session of the conference the Sunday School children of the District, in a commendable manner, presented a theme developed around the Book of Mormon. They told, in a pleasing way, of the historical and prophetic contents of the book, and also showed that the Book of Mormon is a genuine record,

proved so by the testimony of witnesses and by modern-day finds of archæologists.

During the remainder of the first meeting, and throughout the sessions that followed, the time was devoted to musical numbers befitting the occasion and to the receiving of words of counsel and advice from the Mission President and Sister Widtsoe. Some of the Traveling Elders and local brethren and sisters were called upon to speak a few moments. Each expressed thanks for the Gospel's joyous message, and bore testimony to the divinity of this great latter-day work.

Sister Widtsoe, in the afternoon session, took for her text the Saviour's words to His Apostles, as recorded in the Gospel of St. John: "Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." She admonished all to depend upon the Lord for guidance; for, man is not without a Supreme Advisor—if he lives in accordance with the Gospel of Christ he shall be guided and aided in all that he does.

Be in the world but not of the world, advised President Widtsoe, in the evening meeting. The main theme of his discourse was the "Platform of 'Mormonism'" as found in the Doctrine and Covenants: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive; knock, and it shall be opened unto you." We teach physical cleanliness as well as spiritual cleanliness. God has given us laws, obedience to which will help mankind physically, mentally and spiritually.

Mutual Improvement Association and Relief Society meetings, and a meeting of those holding the Priesthood, were held between general sessions. A fair and impartial account of the conference was published in the *Northern Daily Telegraph*.

WILLIAM FRED FORSEY, District Clerk

TRUTH REGARDING BURIAL PLACE OF THE PROPHET

(*Concluded from page 151*)

This historical narrative of the burial of Joseph and Hyrum Smith from the two preceding periodicals was published in book form under the title of the *History of the Church of Jesus Christ of Latter-day Saints*, and includes the above excerpt from the *Deseret News* and *Millennial Star*, in Volume 6, pages 627-629, so that this has been the continuous history of the burial and burial places of the two martyrs before the people of Utah and all the world.

STATEMENT BY ASSISTANT CHURCH HISTORIAN B. H. ROBERTS

In 1884, while writing my *Rise and Fall of Nauvoo*, I visited

Nauvoo to secure photographs for illustrating the articles on the above subject, which were then appearing in the *Contributor*, a magazine published in Salt Lake City. After photographing the house which was known as the old Smith homestead, and afterwards as the home of Hyrum Smith, I called upon Major Bidamon, who at that time was living just across the road from Emma Smith's grave in some rooms raised on the foundations of the Nauvoo House. Mr. Bidamon married Emma Smith some years after the death of the Prophet. In the course of the conversation I asked Major Bidamon why Emma Smith was buried out in the yard of the Smith homestead alone, rather than in the Nauvoo cemetery. To this Mr. Bidamon replied: "She isn't alone; she is buried by the side of her former husband, Joseph Smith, and his brother Hyrum." He then went on to say that a day or two before her demise Emma Smith called those to her who would likely dispose of her remains after her death, and directed them to go to the southeast corner of the old Smith homestead, and in a direct line from that corner to take twenty-five paces, and there dig down and they would come upon a brick vault. She desired that her coffin be placed by the side of that vault. She did not ask for the vault to be opened, but that her coffin might be laid by the side of it, and "that was done according to her wishes", said Mr. Bidamon.

On returning to Salt Lake City from this visit to Nauvoo, I reported this incident to President Joseph F. Smith, the son of Hyrum Smith, and later President of the Church, whereupon Joseph F. Smith stated that this was in exact accordance with information imparted to him by his mother, Mary Fielding Smith, wife of Hyrum Smith. She had stated to him, Joseph Fielding Smith, that at the time that the remains of Joseph and Hyrum were being removed in the night by Emma Smith, from their first place of interment in the basement of the Nauvoo House, she awoke in the night, having a strange presentiment that something was wrong. Some strange thing was either impending or happening, which made her restless and sleepless, and so about midnight she arose from her bed, went about the house and finally outside of it, and soon discovered that something was going on over at the Nauvoo House, and accordingly, on crossing the road she came upon the parties who were removing the bodies of her husband and his brother, under the direction of Emma Smith. Evidently she assented to the removal, to which she had been so strangely brought as a witness; and this was the account of that experience which she related to her son, Joseph F. Smith, in whose family the incident is a cherished memory.

However, in 1904, Mr. John A. Califf published "The Latter-day Saints' Tour from Palmyra, New York, to Salt Lake City, Through the Stereoscope." He engaged Underwood and Underwood to make the stereographs of notable places and buildings along the

line of movement of the Church of the Latter-day Saints. He presented these stereographs that had been secured under his direction through the Underwoods to the Presidency of the Church in Utah, with a request that someone be selected to write the description of these places for publication. Elder B. H. Roberts was appointed by the Presidency to do this work, with the result that a booklet of one hundred and thirty-two pages was gotten out giving these descriptions of places and buildings, to accompany the set of thirty-eight stereographs submitted by Mr. Califf.

On the stereograph of the Smith Home and Grave of Emma Smith, the following was written and published in the booklet. The statement was based upon the information furnished to Elder Roberts in 1884 by Mr. Bidamon:

> Stereograph No. 13 is the old Smith homestead at Nauvoo, and is on the immediate bank of the Mississippi. In the stereograph we are looking northeast at the west end and front of the house. In the foreground is shown the grave of Emma Smith, which is supposed to be near the spot where the two prophets, Joseph and Hyrum, were buried. It appears that when "life's fitful dream was over" it was the desire of this toil-worn woman, Emma Smith, to be buried near the remains of the man by whose side she had stood for so many troubled years of life's existence. Peacefully may she slumber on the banks of the majestic river, which flows by her resting place a scant hundred yards distant.

This was published and widely circulated—be it remembered—in 1904.

Moreover, Elder S. O. Bennion, President of the Central States Mission of the Church of Jesus Christ of Latter-day Saints, stationed at Independence, Missouri, writing to the President of the Church at Salt Lake City, under date of January 21st, 1928, says:

> Several years ago "Young Joseph" as he was called—President of the Reorganized Church—told me he was going to bring his father's body to Independence, and when I went out to Utah to conference I told President Joseph F. Smith, and President Smith said to me: "You tell Joseph not to disturb those bodies without letting me know!"

This message was delivered, and there evidently the matter of removing the bodies was dropped by Mr. Fred M. Smith's predecessor.

In view of all this information representing continuous knowledge by the Church Authorities in Utah as to the whereabouts of the burial place of the brothers, Joseph and Hyrum Smith, it will appear to reasonable minds that the effort of sensational "finding" of the skeletons of these men, and the claim of the Utah Church Authorities being overthrown by such alleged "discovery" is ridiculous, and a cheap effort at sensationalism, and the bolstering up of a cheaper claim of "inspirational gui-

dance" in the finding of them, when all along the Reorganized Church branch of the Smith family have known of the location of these bodies as well as the Utah branch of the Smith family has known of it.

In plain terms, the whole procedure of Mr. Fred M. Smith and those associated with him in this business is unwarranted, a cheap bid for a sensation, and for the reputation of being guided by "inspiration" to find the remains of Joseph and Hyrum Smith, when there was no occasion for such "guidance", the location of the bodies being positively known already by Mr. Fred M. Smith, according to his own statement relative to the instruction which his father had given him as to the place where the two brothers were buried, before his "engineers and surveyors" began the alleged search. In the second place his whole procedure was in direct violation of the interests of the descendants of Hyrum Smith, who are equally concerned in any handling or removal of the remains of the prophets, and to take up the skeletons of these men and separate the skulls from the rest of the skeleton for the purpose of photographing them, as was done, was a sacrilegious act on his part, and entirely unwarranted as to Hyrum Smith, without consultation and consideration of his family, the descendants of whom are members of the Church of Jesus Christ of Latter-day Saints and chiefly residents of Utah. It is a procedure that will not meet approval on the part of decent people who have any true conception of the canons of good taste; and very properly brings resentment from those whose rights have been outraged by such sensational and sacrilegious procedure in regard to the sacred memory of the Prophets Joseph and Hyrum Smith.

Respectfully submitted,

B. H. Roberts

The foregoing article is approved and issued from the Historian's Office of the Church of Jesus Christ of Latter-day Saints.

Those sacred remains should not have been disturbed, and such a despicable act could only be performed by those who are lacking in all the finer feelings and in whom the spirit of reverence for things held sacred and holy, by all faithful Latter-day Saints, does not exist. Frederick M. Smith has debased himself in the sight of all honourable men, as well as in the sight of God, in this unholy and sacrilegious act. It is almost beyond belief that even he could stoop so low as to photograph the remaining bones of God's prophets, and show them on screens to a morbid following. The Lord will reward Frederick M. Smith according to his works.

Joseph Fielding Smith

Church Historian of the Church of Jesus Christ of Latter-day Saints, and grandson of Hyrum Smith the Martyr.

January 31st, 1928.

FROM THE CONTINENT

Armenian—Reports from President Joseph W. Booth indicate that branch and auxiliary work in the Armenian Mission has been turned over to resident members of the Church, with success. The Mission is reported in good condition.

Netherlands—A recent communication from President John P. Lillywhite informs us of diligent work, tangible results and favourable prospects in the Netherlands Mission. To quote President Lillywhite's own words: "I have never seen this Mission in better working condition than at the present time. The officials of the land are kind and generous in granting privileges that we ask for. We have nothing to complain of and much to be thankful for. . . . At our Rotterdam Conference, held January 11th to 15th, our hall was filled to overflowing at every session, and the interest and spirit manifested by all was an inspiration to those who are working so hard to spread the gospel message. At our closing session of the conference we had a congregation of over nine hundred people, who listened interestedly for two hours. . . . We have many investigators, and are holding baptisms quite regularly."

Swedish—The organ of the Swedish Mission, *Nordstjärnan*, a semi-monthly magazine, is entering upon publication of the fifty-second volume; it was established on January 3rd, 1877, and has since served as the chief medium through which Church news is transmitted to the members of the Church in that land. The statistical report for 1927, which was recently published in *Nordstjärnan*, gives evidence of consistent endeavour and steady progress in the Swedish Mission. Ninety-one baptisms performed and three hundred twelve copies of the Book of Mormon distributed, are the figures given in these two columns for the calendar year, 1927. Considered with the total population of the country, the total membership of the Church and the number of missionaries labouring in Sweden, these figures are worthy of note.

FROM THE MISSION FIELD

Doings in the Districts: *Hull*—A baptismal service was held at Cleethorpes, Lincolnshire, on Sunday, February 26th. Four persons from the Gainsboro Branch of the Hull District were baptized in the waters of the North Sea by President Veronus M. Jensen and Elder DeLamar Holt. They were later confirmed members of the Church by President Jensen and Elders Holt and Frank C. S. Derrick.

Nottingham—Under the auspices of the Hucknall Mutual Improvement Association a social entertainment was given at Hucknall, February 18th. Community singing, games and dancing

were enjoyed. On February 23rd the Relief Society of the Hucknall Branch gave a fish and pie supper for the purpose of raising funds to purchase equipment for the Hucknall chapel. The enterprise received liberal support from members and friends in the District. Under the auspices of the Nottingham Branch the Meadows Imperial Concert Company, a troupe of well-trained juvenile performers, gave a concert at Nottingham on February 29th. The proceeds were turned over to the Nottingham General Hospital. The *Nottingham Guardian* and the *Nottingham Journal* published good accounts of the proceedings.

Branch Conferences: Of the Norwich Branch, Norwich District, on February 26th. The Book of Mormon was the topic of discussion in the forenoon gathering, and was well presented by younger members of the Sunday School. District President Alexander J. Bryan and Traveling Elders Albert Brain, David W. Sutton and Horald G. Clark spoke. The meetings were well attended.

Of the North London Branch, London District, on February 26th. "Obedience" was the theme of the conference, and was well treated by members of the Sunday School. Elder Roscoe E. Evans was released as Branch President and Elder George W. Romney was chosen to succeed him in that office. The speakers at the conference were President Clinton L. Mills and Elders Seth W. Pixton, Roscoe E. Evans and George W. Romney.

Of the Doncaster Branch, Sheffield District, on February 26th. "The Need of Divine Authority and Guidance" was the central thought around which the conference program and discourses were developed. The following missionaries were in attendance: District President Cecil B. Kenner and Elders Justin B. Lillywhite, Merlan G. Wood, Joseph S. Savage and Arthur B. Livingston.

DEATH

POSTLE—Brother Samuel C. Postle, of the Norwich Branch, Norwich District, passed away on February 25th at the age of seventy-seven. Brother Postle had been ordained a Priest in the Aaronic Priesthood, and had been a faithful member of the Church since his baptism in 1903.

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LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN